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DETAILED DESCRIPTION OF LEXICAL ITEMS IN “STRONG ARGUMENT”

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ABSTRACT

The article provides useful theoretical information on the appropriateness of the use of the term interpretation to express the meaning of words in lexicography, and explains the two principles of word interpretation with examples from ancient and modern dictionaries. There is also a detailed interpretation of lexical words in "Burhoni Qote" in comparison with "Ghiyas-ul-lugat".

KEYWORDS: *Culture, Philological Cultures, Commentary, Terminology, Sema, Free Expressions, Phraseological Expressions.*

INTRODUCTION

In interpretive cultures, the interpretation of lexical units (words and structures) is one of the most important and topical issues of lexicography, because the primary task of cultural studies is the interpretation of words and phrases to be explained. For complete and complete coverage of the lexical structure of the language, the fund of card indexes-separate sheets, with examples from the existing written literature, plays an important role. Without addressing these issues, it is impossible to compile modern explanatory dictionaries: to define the semantic boundaries of words and their semantic nuances, to reveal the meaning of artificial and complex words, to explain free and phraseological expressions, and finally to identify different ways of interpreting words, which the lexicographer deals with.

Today in the Tajik literary language the term of interpretation is used to express the meaning of words in lexicography, which, in our opinion, is more appropriate in all respects. In recent years, a number of works and articles have been written by scholars of the former fraternal republics and foreign scholars to clarify such important and topical issues of lexicography and lexicology. These works and articles are interesting in every way and are undoubtedly used as a theoretical guide for lexicography. For example, in the introductory part of his article A.P. Evgenyeva addresses the issue of clarifying the meaning of words, noting that in lexicography the terms

"definition", "explanation", "interpretation" are used. Among these terms, he prefers to use the term "commentary" as a lexicographical term, as "definition" and "explanation" have other meanings as well.

In Russian and foreign lexicography there are basically two principles in the interpretation of the meaning of words. One is that well-known words are not interpreted; only their semantic nuances and underused and rare words are interpreted. Another is that all words, including those that people have learned since childhood, are included in dictionaries and interpreted. Dictionaries that take into account the first trend in interpretation are designed for a certain range of readers: feel the nuances of it and are able to practice analyzing the semantic nuances of words.

If we look at the history of Tajik and Persian culture from the first point of view, we can see its components in some of our ancient dictionaries. For example, in "Burhani Qote" and "Ghiyas-ul-Lughat" the words are not given common meanings, but are satisfied only with the words "well-known" and "famous". In these cultures the figurative and homonymous meanings of words are more recorded. Here are a few examples:

Otash//otish آتش ma'ruf ast; va ba arabi nor xonand...BQ. I , 41.

Ob آب ma'ruf ast ... BQ. I, 34; ser - سير ma'ruf ast, ki naqizi gurusna boshad: BQ. II, 188.

Fire // fire آتش is popular; and read in Arabic ... I, 41. Water is popular ... I, 34; Sir - Sir is known to be a hungry rapper: BQ. II, 188.

Sol سال -bar vazni mol; ma'ruf ast. BQ. II, 135.

SHab شب -ma'ruf ast ba arabi layl xonand... BQ. II, 204.

SHona شانه - bar vazni chona; ma'ruf ast... BQ. II, 199.

Xar خر hayvoni ma'ruf. G'l. II, 299.

Simurg' سيمرغ - qonvarest mashhur ... G'l. I, 447.

ear by year - by weight of goods; is popular. Software. II, 135. Shab شب is popularly known as Layl in Arabic ... II, 204. Comb شانه - on the weight of the comb; is known... Software. II, 199. Every famous animal. Gl. II, 299. Simurgh Simurgh is a famous animal ... I, 447.

The task of lexicography is to reflect the lexical structure of a given language, and all words and structures must be included. In the commentary cultures, the lexical structure of the language of a certain historical period should be collected in a certain order and interpreted with examples from the literature and the written press.

Explanatory dictionaries mainly explain the original and figurative meanings of words, and they completely or partially lose their meaning in the composition of phraseological units. In the culture of "Burhoni Qote" the style of detailed interpretation plays an important role and it is based on the principle of the author's work. At the same time, these lexical articles can be seen, in which the nature of encyclopedic dictionaries is clearly seen. Authors of earlier cultures, in particular, "Burhoni Qote" and "Ghiyas-ul-Lughat" in lexical articles sometimes go beyond philological culture and bring some different myths and legends and prose and verse fragments, which have a kind of logical connection with the meaning of the key word. They bring some

customs and traditions that are related to the meaning of the same word and have an ethnographic character and express the customs of the peoples of India, Iran and Central Asia.

In the detailed interpretation of words and phrases, their original meanings and figurative meanings are written in detail, and a witness must be brought to confirm them. However, Burhan does not provide an example to confirm the meaning of this or that explanatory word, and as the author points out in the introduction, most of the sources he uses are reference dictionaries. Here are a few examples to illustrate the point:

Dand دند bar vazni chand; ustuxoni pahlu boshad; va darvesh va miskin va bechoraro niz go`yand; va ba ma`nii ablah va nodon; va bebok; va xudkom ast va duzd va bediyonatro niz guftaand; va afzore boshad qo`lohagonro –va on cho`best dandona –dandona ba arzi porcha, ki mebofand va az har dandonai on tore meguzaronand; va ba ma`nii dandon ham omadaast, ki ba arabi sinn xonand; va har chize nafis, ki dahonro biyafshurad, monandi mozu va po`sti anor va amsoli on; va xirva`i chiniro niz go`yand va onro habbulxatoi va habbussalotin xonand; bidon, ki on mushili rutubot boshad; va nomi giyohe ham hast; va qisme az gadoyon boshand, ki shoxi go`sfande bar yak dast va shonai go`sfande bar dasti digar girifta bar dari xona va peshi dukkoni mardumon oyand va shoxro bad-on shona ba unvone bikashand, ki az on sadoi g`aribe baroyad va chize talab kunand. Agar ahyonon dar dodan ehmoie voqe` shavad, ba kord a`zoi xudro maqro`h sozand va shoxshona in ma`ni dorad... BQ.II,39.

Dand دند on the weight of a few; lateral bones; and the poor and the needy and the needy; and in the sense of foolish and ignorant; and childless; and the thief, and the ungodly. and as for a piece of wood, which is a piece of wood, it is woven into a piece of cloth, and a net is passed through each tooth. and also means tooth, to read in Arabic age; and all that is sweet to the mouth, such as the skin of a pomegranate, and the like thereof; and they shall also call the Chinese khirwa, and shall call it habbulkhatoi and habbussalotin; know that it is a moisturizer; and there is also the name of the plant; and some of the beggars, having a sheep's horn in one hand and a sheep's comb in the other, come to the door of the house and to the store of the people, and draw the horn to the comb in the name of a strange voice, and demand something. If there is a rare case of giving, they will injure their limbs with a knife, and royal means this ... BK.II, 39.

In the Tajik Language Dictionary, the word "dand" is interpreted as follows: Dand I دند 1. stupid, idiot, ignorant.

And there was a great uproar in this city.

Everyone is stupid and ignorant.

Andar in shahr base nokas barxostaand,
Hama xartab`u hama ahmaqu bedonishu dand.

Labibi

2. a thief; atheism Read it when the jeweler, Neighbors also have a few bodies. duzd; bediyonat:

Bixond on gahe zargari dandro,
Zi hamsoyagon ham tane chandro.

Abushakuri of Balkh

3. Something that makes a person's mouth sting and squeezes, such as pomegranate peel, etc. Take the sugar out of him, get rid of the poison, Whatever is best for your soul in the end, it is pleasing.

Chize, ki dahani insonro qoq mekunad va meafshurad, az qabili po`sti anor.

Qand ҷudo kun az vay, dur shav az zahri dand,

Har chi ba oxir beh ast ҷoni turo, on pisand!

Rudaki

Dand II دند see. tooth. FZT.I. 321. In the "Interpretive Dictionary of the Tajik language" "dand" is described as follows:

Dand I bookish. stupid, foolish, ignorant. 2. the thief. 3. something that dries and squeezes a person's mouth; toothpick (such as raw dates).

Dand II bookish. a grain of unripe Chinese fruit, which resembles a pistachio and has medicinal properties. FTZT.I, 421.

This word (dand) is also mentioned in the "Culture of Hope" and its initial homonymous meaning corresponds to the superstitious cultures, but its II meaning is more detailed:

Dand is the fruit of a tree, the size of a small pistachio, all three of which are in a shell and initially green and then yellow or black in color. it grows in China and India, the leaves are similar to eggplant leaves and the flowers are yellow and reach a height of three meters. FA.490-491. If we divide the word "dand" according to modern culture in terms of meaning, such a division can be made. Dand I. 1.Kit.stupid, stupid; ignorant; 2. a thief; atheism.

Dand II. 1. دند lateral bone, rib; 2. Some beggars take a sheep's horn in one hand and a sheep's comb in the other and come to the door of the house of the people and pull the horn on the comb in the name of a strange sound and demand something. If it is seldom given, the knife is used to injure the limbs, and royal means this. Dand III. 1. A tool made by weavers and it is a piece of wood with a toothpick that weaves and passes a net through each tooth. 2. The teeth and say in Arabic age. Dand IV everything that a human mouth can swallow, like pomegranate peel and raw dates. Dand V is a small Chinese dentist; medicinal plant.

In the explanation of this word in "Farhangi Amid" and "Burhoni Qote" there are components of encyclopedic interpretation.

They are separated by proximity and homonymy. Let's look at another issue:

Rang رنگ bar vazni sang; chand ma'ni dorad:1.ma'ruf ast va ba arabi lavn go'yand. 2.Hissa va qismat va nasib buvad; 3.Aybu orro go'yand; 4. Mehnat va ozor va ranç boshad; 5.Zo`r va quvvat va tuvonoj; 6. Ro`h va ҷonro go'yand; 7. SHuture qavi, ki az bahri natoç nigoh dorand; 8.Molu zar va asbobro go'yand; 9.Naf` va foida boshad; 10. Jandae, ki darveshon po`shand; 11.Tarz va ravish va sirat va qoida va qonun boshad; 12.Misl va monand va nazir va shabehro go'yand; 13. Naxçir va buzi ko`hi va govi dashti; 14. Makr va hilla va dag`o; 15. Rustan va ro`idan boshad, chi xudrang va ma'nii xudro` va rangidan ba ma'nii ro`idan boshad; 16. Xubi va latofat; 17. Xushi va xushholi va tandurusti; 18. Xiçolat va sharmandagi; 19. Xunro go'yand va on ba arabi dam xonand; 20. Rivoç va ravnaqi kor; 21. Moyai andak va qalil; 22. Zaru simi

duzdi; 23. Qimor va hosili qimor; 24. Xudovand va voli va sohib; 25. Badro go`yand, ki naqizi xub ast; 26. SHaxsi ahvalro go`yand; 27. Kinoya az axz va qar boshad; chunonki kase az kase tama` va tavaqqo`e dorad. Go`yad "range ba ro` nadori", ya`ne axzu qare nametavon kard; 28. Xole va nuqtai siyohe, ki bar qoe guzorand; 29 shirinxori, ya`ne masdari fe`li xub shudan; 30. qalochili doyra; 31. Xashmi bo xiqolat omexta 32. SHarmu hayo; 33. Norosti va xiyonat. BQ.II, 74-75.

Color رنگ on the weight of the stone; It has several meanings:

1. It is well-known and is called Lawn in Arabic. 2. To have a share and a share and a share; 3. Blame it; 4. Labor and harassment and suffering; 5. Strength and power and might; 6. Say the spirit and the soul; 7. A strong camel that protects from the sea; 8. Say goods and gold; 9. Benefit and benefit; 10. The one who covers the poor; 11. The manner and manner of life and the rules and the law; 12. Say the like, and the like, and the like. 13. Nahjir and mountain goat and steppe cow; 14. Deceit and trickery and deceit; 15. Growth and growth, what is self-color and the meaning of self and coloring is the meaning of growth; 16. Goodness and grace; 17. Happiness and happiness and health; 18. Embarrassment and shame; 19. Say the blood and recite it in Arabic; 20. Development and prosperity of work; 21. Small and thick milk; 22. Stealing wires; 23. Gambling and gambling yields; 24. The Lord and Guardian and Lord; 25. They say evil is good. 26. Tell the person the situation; 27. An allusion to the ahz and the jar. as one desires and desires from another. It says, "You have no color," that is, you can't do anything; 28. A black dot and a dot. 29 sweetness, that is, the infinitive of being a good verb; 30. the circle of the circle; 31. Anger mixed with embarrassment 32. Shame; 33. Injustice and betrayal. BK.II, 74-75.

When the reader has more than 33 meanings of the word "color", he is convinced that the text is used to confirm these meanings.

The following meanings of this word are mentioned in phraseology:

Rang I. گنر 1.gun; heat. The mother was separated from the male peacock, To each mouse over clean another color. Rang I. رنگ 1.gun, lavn; tobish.

Zi modar qudo shud chu tovusi nar,

Ba har mo`sh bar toza range digar.

Ferdowsi.

2. refreshing, water-resistant: Not many come to this house, That's the color of spring. tarovat, obu tob:

Base barnayomad bar in ro`zgor,

Ki rang andaromad ba xurram bahor.

Ferdowsi.

3. tricks:

It's all about his return, Sharang is drunk and his face is yellow. hilla, makr, tazvin:

Hama ba tunbalu rang ast bozgashtani o`,

SHarang no`shomeg` astu ro`y zarandud.

Rudaki

4. benefit, interest, fortune, court, profit:

When I saw the flowers, they had no color. After all, I was satisfied with the smell. manfiat, bahra, nasib, sud, foida:

CHun az visoli on gul didam, ki nest range,
Oxir ba sad zarurat qone' shudam ba bo`yash.

Hiloli.

5. style, procedure, approach, rule: I don't know why the color isn't familiar, Black-eyed peas? tarz, tartib, ravish, qoida:

Nadonam az chi sabab rangi oshnoi nest,
Sahiqadoni siyahchashmi mohsimoro?

Hafiz.

6. gold: My long red night I got to dust, The wine melts like a dye. Manuchebr. zar, tillo:

Shabe daroz man surx man girifta ba chang,

Mae ba soni aqiqu gudoxta chun rang.

Color II رنگ mountain goat color. FZT, II, 119.

In the "Interpretive Dictionary of the Tajik language" the word "color I" has the following meanings: 1. The appearance of anything that catches the eye of the viewer white, red, green, etc. looks like; 2. Mineral, chemical, and herbal dyes mixed with oil to give things a different color; 3. Black for writing; 4. Shape, type. 5. Style, approach. FTZT.II, 147.

In the "Culture of Hope", color is described as follows: what appears and can be seen from the appearance of green and red and yellow and black and its appearance. It also means deceit and trickery and judgment and benefit, suffering and hard work, and it also means hirqa and mountain goat and camel, which are kept for the birth of a child. FA, 535.

From these comparisons it can be concluded that some authors do not agree on defining the semantic boundaries of words. From the materials "FZT", "FTZT", "FA" it can be concluded that the word "color" has 5-6 meanings, and through this word a number of free and stable phrases are formed. We do not comment on the meaning of the word "color", as Burhan 33 has shown, but it is not easy to say what such a word means and to name them one by one. We are sure that "Farhangi Jahangiri", "Latoif-ul-Lughat" and "Burhoni Qote", which the author of "Ghiyas-ul-Lughat" gives in the explanation of this word, and even he mentions some superfluous meanings in this word. Therefore, the text (document) has a special place in the commentary cultures. Since the Interpretive Dictionary of the Tajik Language (Vol. 1, 2008; Vol. II, 2015) does not provide examples to confirm the meaning of a word or phrase, the Rudaki Institute of Language and Literature of the Academy of Sciences of Tajikistan decided to promote the full culture of the Tajik language. Hence, defining the semantic boundaries and semantic nuances of words is of particular importance for a lexicographer and requires a comprehensive knowledge of the lexicographer, the ability to "feel" the nuances of language.

From the various texts, especially in polysemantic words, finding the general meaning of words and arranging them requires special attention and hard work. Explaining the meaning of monosemantic words is relatively simple. Glossary dictionaries should not only show the semantic development of words and phrases, but also the popular meanings of words, as cultures are designed not only for philologists, who deal more with the history of the origin and gradual development of word meanings, but also for the general public. . Each word has its own historical course and changes its form and meaning over time. The lexicographer deals with all these meanings of the word and reflects them in the dictionary. From this it follows that the usage of words is determined only in the text. In dictionaries, it is necessary to give a general and usable meaning to a certain system of words.

In dictionaries, the lexical composition of a language in a certain historical period is reflected to some extent. If we look at the previous cultures, we can see that each culture, along with the use of previous cultures, has made a significant contribution to the science of cultural studies. For example, Muhammad Hussain Burhan in “Burhoni Qote”, which is a relatively general dictionary, puts the information about a word into a certain format and in some cases expresses his opinion, especially the words and phrases that are originally Tajik in the culture. recorded. Some lexical items have detailed explanations and include their original and figurative meanings.

In “Burhani Qote” mainly national and quotation vocabulary is explained. The author has tried to explain the meaning of this or that word in the best possible way, using previous dictionaries. However, the dictionary article does not list them all, but the cultures used are mentioned in the introduction.

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